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THE
QUAKERS
Looking-Glass

Look'd upon ; And turned towards Him-
self ;

IN A
SOBER REPLY
TO AN

Uncivill Pamphlet Published by *Luke Howard* a Quaker, A-
gainst A NARRATIVE formerly Published, Setting
forth the Folly and Presumption of *Charles Bailly*
a Quaker, sometimes a Prisoner in *Dover*.

In which REPLY

The Truth of the said Narrative is further Evidenced and
Vindicated against the Cavilling Quakers.

*There are many Devices in a Mans heart ; Nevertheless, the Council
of the Lord shall stand ; Prov. 19.21.
The Law and to the Testimonies ; If they speak not according to this
Word, It is because there is no light in them, Isa. 8. 20.*

LONDON, Printed for *Francis Smith* at the Elephant and Castle, near
the Royal Exchange in Cornhil. And also at the same Sign
the first Shop without Temple-Barre. 1673.

To the Reader.

Friendly Reader, I do here Present thee with a small Treatise, Containing a Brief Reply to a Book put forth lately by Luke Howard a Quaker, Entituled, A Looking-Glass for the Baptists; The Contents of which Book, and the Intents of the Author is to obscure the Truth of the Narrative which is herewith annexed, which Narrative is a Relation of some Remarkable Passages Concerning one Charles Bailly an Eminent Quaker, and sometimes a Prisoner in Dover upon the Quaking account, during which time of his said Imprisonment those Extravagancies were committed by him) and also to reproach, and defame the Publisher of the said Narrative; But how little he hath accomplish'd his End in the first, (in opposing himself against so manifest a Truth) and how much he hath discovered his folly and envy in the latter, doth in some measure appear in this following Discourse.

I also hereby further certify thee, That the aforesaid Narrative was not Published to blemish the Persons of the Quakers, nor yet from a spirit of Envy; as the Quaker would insinuate, but to shew what enormities the pretended light (to which they make the Scriptures give way and bow) leads them; And that those that are in danger of being beguiled, by heeding a Light within themselves, above the light of the Holy Scriptures, may not be deceived by them, to follow the uncertain motions of their own Heads, but may rather follow the Counsel of the Apostle, 2 Pet. 19.20 We have a more sure word of the Prophets, (saith he) meaning the Scriptures, to which ye do well that ye take heed (mark) as unto a light that shineth in a dark Place, &c. And finally, he that knows the hearts, knows that this is my end in Publishing both the Narrative and this, and he will one day decide all Controversies depending between them and us, and then shall every man receive according to his Works; In the mean time read and consider what follows: And so I leave thee to the Guidance and Blessing of the Lord,

And remain,

Thine in the Hope of Eternal Life by
Jesus Christ;

Richard Hobbs.



THIS Quakers Looking-Glasse is false; it presents two Faces, one as if they did, another as if they did not own Charles Baily for an eminent Quaker; And that this is so, see what he saith page 10. viz. some new Converted Friends, saith he, did own Charles Baily; but the Men Friends, (meaning himself and three or four more Prisoners in the Castle) did not own him so much; But this we did not acquaint the Baptists with, saith he; Hence note, Luke Howard appears in his Looking-Glass with two Faces; First, one toward the Baptist, as if he did own Charles Baily as an eminent Quaker, but now as with another Face he pretends it was not so much as we did think; And here his Glass is true if turned towards himself, but false to the Baptists, because we know not (as himself confesseth,) but that he owned Baily as much as the rest did. Secondly, from hence we may also note by the way, what little Cause the Man hath to make such an Out-cry against the Baptists, as if they forged and published falsehoods, when we say no more then himself confesseth, That to our knowledge they did own Baily a that time for an eminent Quaker. The which I shall make further appear by these three following Particulars.

1. That the said Baily did prophesie, see false Visions, and pretend to work Miracles, as appears by the Narrative hereunto annexed.

2 That he was then in fellowship with the Quakers and owned by them.

3. That Baily was led by the Quakers spirit into these delusions.

4. Examine the Quakers evasions, by which he endeavors to shift off the Truth of our Narrative.

5. Pluck up by the roots the Authors prodigious root of the Baptists in Kent, and discover the Authors Apostacy from the Truth.

6. By some sober reflexions upon his false accusations, as they are scattered through his book.

First, that the Quakers did own Baily for an eminent Quaker amongst them before and after his pretended Vision, Prophesie and Miracles mentioned in the Narrative, appears, by their then affirming and justifying him to be led by the true Light, as they did by their hearing him preach, and devoutly joyning with him in Prayer.

But this is a poor Proof, saith our *Looking-Glass-Maker*, pag. 9. To which answer, That if this be not a sufficient proof they owned him, I know not what is or can be sufficient, nor do I know any Rule the *Quakers* have, by which I shall know when they own one another. But to shift this off, the *Quaker* says, they were only new convinced friends that owned *Baily*; Himself and three or four more then in prison with him, did not own him so much. Reply. If by (so much) you mean ye did not joyn with him in his devotion, I grant it; for your restraint from him hindered you in that; but at the same time ye justified him as highly as the rest in your Discourse concerning him and his actions, and condemned the *Baptists* for opposing him in his foolish attempts, though now ye would have the World believe, ye did not own him so much as friends at liberty did.

As if all the *Quakers* in *Dover* and *Folkstone*, and thereabouts, that had fellowship with *Baily*, and were daily privy to his words and actions, were so Moon-blind, that they could not see *Baily* was led by a false light, so well as our *Looking-Glass-Maker* could, through the stone-walls of *Dover-Castle*, see how this man lifts up himself above his brethren.

But *Luke*, to heal up this tells us, That friends abroad were afraid to judge *Baily*, but when they came to the *Quakers* in the Castle, they would speak the thing as it was, and that *Baily* erred.

But this we did not think fit to acquaint the *Baptists* with, saith he. Reply. Behold, here is the *Quakers* Method: That although they know a thing to be true and justly charged upon them, yet it is their prudence to deny or not acknowledge it, That they may preserve the reputation of their erroneous light; and those poor silly souls that are led aside thereby, and contrary to their knowledge and conscience will justify the evil doer, and bear world in hand as if the *Baptists* were transgressors for speaking the thing that is true.

2. That *Baily* was owned by the quakers as one in fellowship with them, and that not only by new converted friends without, but also by *Luke* and his Brethren within the Castle, is further manifest, that after his foolish prophecy, vision and miracles they did justify him in those his fopperies before *Susanna Tavenor*, and condemn her as a lying envious person because she said to *Luke* and the rest in Prison, that *Baily* had prophesied falsely in the name of

of the Lord, and had seen a false Vision, (meaning that mentioned in the Narrative, and so violent they were against her for so saying, that she could not be at quiet amongst them when she came to the prison to visit her then husband *John Warrison*, who was a *Quaker*, and then in prison with *Luke*, and the other *Quakers* in the Castle; Again, that they did own him for an eminent *Quaker* is further evident, in that divers of them went to him for cure of their divers diseases; As for instance, *Luke Howard* (our Looking-Glass-Maker) and *Ann* his then Wife, went to him to be cured of her sore eyes; and *Baily* touch'd them, (as his manner was, in order to cure her, and she reported that he had cured her; and this *Luke* knows in his own Conscience is true.

Likewise *Katherine Fern* a quaker now living in *Dover* came to him to be cured of Convulsion fits, and reported that she had received cure by him, also *Edward Salisbee* of *Deal* another Quaker to be cured of his sore legg, which he said he also received cure for. by *Baily*, and thereupon he threw away all his plaisters, and clouts that formerly he used. And this was trumpeted about town and Country, that *Charles Baily* a quaker being then in *Dover* Prison had an extraordinary gift healing, by which (as they reported) he had cured Divers, insomuch that divers others that were not *Quakers* came to the prison to him for cure, namely *William Williams*, who had a swelling in his face, and *Baily* strook it in order to cure, and *Samuel Tavenor* came from *Deale* (upon *Edward Salisbee's* report of these cures, to advise with *Baily* about the cure of his Wife who had bin long weak and lame. But of all these he cured not one except the *Quakers*, nor all them neither, as some of the *Quakers* have in my hearing lately confessed; yet had he Cast the Devil out of *Woollet* but as effectually as the *Quakers* say he cured them, (which he said had been done if some of the Baptists had not been present) doubtless he had been cryed up for that miracle far more then for all the rest of his foolish projects but now the poor man failing in their losses the honour of all the rest, so that to conclude this particular, I say, if the *Quakers* coming to *Baily* to be taught by him, to be healed by him, to pray with him and to Justifie his words and actions against all opposers, and to give him the hand and sixth look, were owning of him, then did our looking-glass-maker himself and his Bretheren in this Town and hereabouts own *Baily* as a most eminent *Quaker*, both at and after the projects he play'd mentioned in the Narrative.

3. That *Baily* was led by the *Quakers* spirit, *Luke* will by no means

means allow, and so acquit himself from the crime of being led by a deluding spirit, he sayes *Baily* was not guided by their spirit, whe he acted as in the Narrative is expressed, in page the twelfth, of his Looking-glass he saith, This Baptist Pastor and many of his flock and of his mind would have the world believe that *Charles Baily* and the rest of the *Quakers* were led by one and the same spirit when he erred in his heart.

To this I reply, and say, he was led by the *Quakers* spirit & preached their doctrine, and was in all respects as deep died a *Quaker* as *Luke Howard* himself, and if *Luke* had used a little more plainness, and told us when and in what *Baily* Erred, he had saved me some labour to Query when he so erred, if *Luke* mean in the Business of *Woollet*; I graunt he did err in that, but he did not in that err from the *Quakers*, for it is evident he was moved by the dictates of the same spirit, by which he pretended to cure the *Quakers*, in which they highly owned him, and doubtless his and their design in those attempts of his, was to confirm their doctrine and to proselite the Baptists to the owning of their principles, and to this purpose he called the Baptists to see this Tragedie, and told them they should see the Power of God. And that he might further shew this to be his intent, he desired God to shew his Power for the confirmation of his Eternal truth, as he did of old. Again, that he was Carried forth into that action by the *Quakers* spirit: Appears by the operation and working of it with him at that time; which was in the same kind and after the same manner that it frequently had done in other *Quakers*, viz. By its violent motions, throwing him down upon the floore, as it also handled another *Quaker* about the same time in the same Prison, where he lay some time upon the floore, Plunging and Beating himself, and Groaning as if he would have given up the Ghost (and this Person is now none of the meanest *Quakers* in *Dover*) nor did the posture and actings of *Bailys* two female companions that joyned with him in that attempt upon *Woollet*, shew any other but that he and they were all led and acted by the same spirit; nay, and I my self have seen the same spirit shew it self by the same operation upon our Looking-Glass-Maker himself, making him quake and shake, that people without doors heard the violent noise of it; by which it appears, that *Baily* and the rest of the *Quakers* are led by one and the same spirit.

And it is evident also *Baily* was acted by the same spirit with the *Quakers*, in his Vision and Prophecie against me, and the Judgments

ments that he denounced against me; for that which gave the occasion was, my opposing him and them in their *Quaking* Principles and Doctrine; and doubtless, he did as much design the Confirmation and Crediting their doctrine in this, as he did in the other of his Projects. But if *Luke* think *Baily* erred in this his attempt concerning me, I think so too; and that our Looking-Glass-Maker and the rest of the *Quakers* erred with him therein: for they justified him and condemned me as he did. Truly, if *Luke* had told us in what *Baily* erred, and for what they now deny him, as he pretends, his Glass had been clearer, and he had done his Cause some right, in taking off a just ground of suspicion, that *Baily* first forsook them seeing himself deluded by them.

From all this it evidently appears, That neither the Pastor nor any of his Flock (as *Luke* scoffingly words it) do wrong the *Quakers* at all, in saying that *Baily* was a *Quaker*, and led by their Spirit at the time of his Projects mentioned in their Narrative: But to wipe away all this, *Luke* tells us, that *Baily* is departed from them, and therefore they are not to be charged with his Actions, no more then the Christians of old with those that departed from them: and seems to be much offended, pag. 13. "What now, *Baptist-Pastor*, (saith he) wouldest thou have judged all the disciples, because *Peter* denied his Master, and for *Judas's* sake, have said they were all alike, and led by one and the same spirit, &c. And then, as if the Man thought himself an Artist at Looking-Glass-making, he says, *See thy face thou blinde Pastor, thy Jewish spirit would have accused all the Brethren for their sakes, that went out from them, and have said they were all alike, &c.*

Reply. The case in hand between *Luke* and I is not equivolent, to that he alludes to, for neither *Peter* nor *Judas* did pretend, in denying their Master, to advance their Ministry and the Gospel, as *Charles Baily* did the *Quakers* doctrine, in what he did in his Prophecie, Revelation and prodigious Miracles: And therefore it would have been as impertinent for any to have charged all the Apostles with their sin, who never owned them in it, as the *Quakers* did *Baily* in what he did, as 'tis proper for me to say, That *Baily* was led by the *Quakers* spirit: And the case of them which went out of the Church, *John* 2.19. to which *Luke Howard* alludes, makes as little to his purpose, for they departed from the Apostles doctrine, *Act* 2.43. (as *Luke* himself has done) and their case is more applicable to himself then to *Charles Baily*, who so
highly

highly owned the quakers doctrine at that time that he preached it up, suffered for it, Pronounced Judgment against the opposers of it, and pretended to work miracles to confirm it, and therefore, his being rather an act of persevering in, then a departing from your Spirit and doctrine, quite alters the Case and all *Lukes* Cavilling comparisons fall to the ground; But *Luke* goes further, and to Assure his reader that *Baily* was no sober quaker when he acted as in the narrative expressed, he terms them mad Actions, page 8.

Reply, *Luke*, in this is very uncharitable methinks to his old Friend, (though then he and the rest of the Quakers befriended him) in that they Judge *Baily* now according to the event of his actions, and not according to the intent of his mind, which was to advance that which *Luke* calls truth, and as disingenuous to himself, seeing he is led by the same spirit by which *Baily* then acted, nor is *Luke* less Injurious to his two female Friends, who were as madd in that madd action (about *Woollet*) as *Baily* was, but those he wholly screens from the world in his glass, and lets them not be seen therein at all, though he know in his conscience they are co-workers with *Baily* in that undertaking, but this argues that *Bailys* leaving them since that time is his greatest crime, and therefore the Burthen is by *Luke* laid and left upon *Bailys* back, and the two female friends are Befriended.

But lastly, *Luke* to cleer the case at once, tells his Reader in the same page, That they are as cleer from *Charles Baily* in the sight of God, as they are from us: Reply, That *Luke Howard* is cleer from us I graunt. For he (long since) left the Baptists and turned a lewd Ranter, scoffing at, and opposing the ordinances of Christ then, at he doth now. But he was no more cleer from *Baily* when he acted as in the Narrative then *Judah* was from his sin with *Tamar*, when she had his Bracelets, Signet and Staff, for then *Baily* had their spirit, held their principles, and Preached their Doctrine, and here is an end of his shifts to evade the truth or Narrative concerning *Baily* and his fellow Females.

In the next place, I shall (according to what I have propounded) take off his evasions, by which he endeavours to darken the truth of the Narrative, and first, *Luke* tells us in page the 10. That his Wife did send a Letter to London about *Baily*: Reply, how incongruous is this to reason, That she on whom *Baily* had newly wrought a miracle, should write against him, and that then the rest of the Quakers here should not know it, to disown him with her,

no, nor no body else knew of it untill now, let the judicious reader Judge of this.

Again in the same page he tells us, two friends came and testified against *Baily*, but did not disown him, nor does he pretend so, for *Baily* preached amongst them after he came out of Prison, which was some Months after his false Vision, &c But was this known to the Baptists (who say *Baily* was a deceiver) that two friends had testified against him; No saith *Luke*, this we did not acquaint the Baptists with, and why so, why saith *Luke* because we knew they waited for mischief. Reply.

What silly senseless shifts are these, to evade that which *Luke* knowes in his own conscience to be true. As if the only way to cutt off occasion of reproach from such as wait for it, were to own and Justifie the offender, and to condemn and censure the innocent and offended; And in page the 7. The Quaker to evade that which Justly sticks upon him, tells the world that *Baily* was not established amongst them. Reply,

This is strange (if true) what, one that zealously owned and preached up the Light within, confirmed the same doctrine by miracles (if the reports of Quakers may be credited) denounced Judgments against the opposers thereof, and indured imprisonment for their doctrines sake, and yet not be an established Quaker: If these be not the indelible Characters of an established Quaker, let them shew me what they are, and by what rule; (if they have any) I may know which are, and which are not Established Quakers; mean time they must needs give us leave to let *Baily* pass for one, having all the forenamed Characters upon him.

But in the next place the man, (to make his Glass Cleer) hee gives it a Rubb, and that (as he thinks) to purpose two: And do ye not know (saith he) in your consciences, that he, viz. *Baily*, hath been by us called Quakers denyed for many years. Reply,

But not a word, where when or for what he was denyed, and so ye make this evasion impertinent your self; And though ye do disown him now, that is nothing to us in the case in hand, wee say in the Narrative that *Baily* was then owned by you, when he played those preposterous Pranks, and was then led by the same spirit with you, and I have made it appear to be true, and I further say, I do not know whether you have yet denyed him (as

ye term it) for some of ye have of late reported that he has past through the town and not took so much notice of his old friends as might be expected, and methinks this smells as if he were not quite dislocated from you, or else that this strangeness of his towards you, arises from this, that he perceiving himself to be deluded by your Light, he keeps a loof from you as a company of poor deluded and mistaken Creatures. Another while, (in page 7. you have the Quaker speaking in favour of his old friend a little, and tells us, that we have belyed him in some things, as bad as he was, or as we would make him to be, but names, no particulars wherein we have wronged him, Reply.

To this I say, there is two wayes of wronging a man in this case, one is when we declare more of him then is true, the other is when wee do not declare all that is true, in the first of these I have not failed; But in the latter I have, and when I know in which of these two our Looking-glass-maker means I have wronged his friend in, it may be I may make him an amends.

But in the mean time I shall go on to examine his prodigious root.

And first here I take notice, that whilest *Luke Howard* is alarming the world against us, as if we were the veryest miscreants that ever lived, for Blabbing out a tale of truth; which he would have had been hid, he clamours thus (what a thing of ten years standing) that is the great crime; see page 8. and page the 11. and you shall see he himself runs into the same transgression over shoes and Boots two, and Retrogrades 28 Years back, to rake for matter to reproach us. This man sure instead of making us a *Looking-Glasse*, had need have made himself a *Prospective-glasse*, but to his story, page the 5. in the years 1643. and 1644. saith he, the *Baptists*, had their entrance into *Kent* and many were Dipped by *William Kiffin* into the belief of particular election, and amongst others *Luke Howard* and *Nicholas Woodman* professed repentance and faith and were dipped, as *Luke* in derision terms it, and then in page the 8. he tells his reader, this *Nicholas Woodman* proved an idle person, he took a wife who marr ed him for his profession-sake, that he proved a lewd man, spent his wifes estate, abused her body and then left her and went and Preached Water Baptisme &c.

Reply For *Nicholas Woodman*, I know not whether there were such a man or no, but by *Luke Howards* and some others re-

port, who say, he lived as orderly as *Luke Howard*, for they both proved prophane sinners against the Light and grace they had received from God, *Woodman* to Idleness and loose living, and *Luke Howard* to a wanton and lewd Ranter. And may not another by the same rule, that *Luke* upbraides us with *Woodmans* bad living, twitt us with *Luke Howards* too, who was Baptized with him and cast his loose life as dirt in our faces; And in particular his Railing book that he has writ against us, in which he expresseth more enmity then our common opposers usually do, But seeing our Looking-glasse-maker had no other but his Apostate Brothers faults to blemish us with, he would have seemed a wiser man, and have done himself a kindness, to have concealed them, for no wise man would have raked in that hole where he knew his own Infamy lay buried. But this shews the height of his anger against the Baptists, that he will pluck out his own Bowels but that he will besmear them. Truly in this business our Looking-glasse-maker has as much need of a Looking-glasse as his neighbour, meane time, let him see and know, that *Woodmans* Bad living, and *Luke Howards* wanton actions, and ertoneous principles, are alike disowned by the Baptists, They being alike contrary to Christs Doctrine and the Baptists Practice.

And that the man might manifest himself so farr degenerate from his Baptisme and faith, as if he had forgotten that Jesus Christ is the root, in his own example and command of beleivers Baptisme *Math. 3.* and *Math 28. 18.* he tells us page 8. that *Nicholas Woodman* was the rise and root of the Baptists in *Kent*, But that this Paragraph is false, Appears presently from his own Pen, for he tells us many were Baptized in *Kent* by *William Kiffin* before *Nicholas Woodman* preached or Baptized any, for *William Kiffin* he saith Baptized *Woodman*, so that if a man be the root of the Baptists in *Kent* it must be in *Kiffin*, and not *Nicholas Woodman* according to his own glasse, pray neighbour look in your glasse againe; and further *Luke* mentions none that *Woodman* Baptized, it is a question therefore whether *Woodman* Baptized any or no. And lastly, here are more then an 100 Baptists in and about *Dover* that were not Baptized by *Woodman*, nor by any that he Baptized, who are living witnesses against the Quakers falsities, and can (if need require) give a better account of the Original and line of their Baptisme

tism then *Luke Howard* can: And thus you see the *Quakers Narrative* of the Root and Rise of the Baptists in *Kent*, is pluckt up Root and Rind: And to proceed to take notice of his fifth and sixth page, where he saith, *But some of those baptized by William Kiffin changed their opinion, and believed the universal Love of God to all: Well; and what then, Why some, saith he, thought it their duty to be baptized into the universal Love of God; But, he saith, none were Baptized again in all Kent except one Cox of Canterbury.*

Reply, Here is a great Cry and little wool, a talk of rebaptizing and yet but one in all *Kent* was Baptized; but then our historian tells us, the rest held their Baptism but changed their opinion into the universal love of God, and devoutly preached it up; if they had been naturalized into that by their perticular baptism, and upon this the man falls to calumnizing stoutly, calling us a confused brood of Baptists all rooted in *Babell* and confusion, blind leaders of the blind with other such like terms, and he concludes that their baptism into the faith of particular election being false, neither branch nor fruit can be true. &c.

Reply. it is usually for such as once owned and professed the way of the Lord, and after depart from it as *Luke Howard* hath done, to become the fiercest opposers of that truth they once professed; see for example *Acts 20, 29 and 30.* and therefore 'tis no marvel if he give such fowl measure to the Baptists; but to requite the *Quaker* for his kindness, that the Reader may see his Spirit is not good, I will shew where he would have found such another brood of Baptists as he has found in *Kent*, namely, the Church at *Jerusalem*, the 3000, *Acts the 2.* were Baptized into the faith of Gods love to the Jews only, and after changed their opinion both Preac'ers and people, and believed the universal love of God to the Gentiles, also see *Acts 11 18.* when they heard these things: they held their peace, and glorified God saying, Then hath God granted to the Gentiles also Repentance unto life, here they changed in their opinion but held their Baptism, for no mention is made of re-baptizing any of them.

Now if this *Quaker* had lived amongst them, and been led by the same spirit he now is, he might by the same rule he clamours against us, have condemned them for a confused brood of Baptists, rooted in *Babel* and confusion. First Baptized into the particular
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and then changing their opinion into the General, and devoutly preach that up as *Peter* did, *Acts*, the 10. and thereby have concluded them blind leaders of the blind, as he blindly accused us.

Now *I* shall return to page the 8. where he tells us, that since *Woodmans* time there are many filthy unheard of abominations amongst us, both in spirit and practice, and there might be more said, as some of our selves know, but that he tells his Reader he is not willing to relate in print except he be provoked to it, &c.

Reply. Doth the man think, that *I* should return him thanks for his civility in concealing that which he had not to say, or if said, could not prove, but however he has disclosed his Master-piece, he shoots at random for he names no person amongst us: and so hits no person that *I* know of: for *I* know none amongst the Baptists that are guilty of such unheard of abominations as he talks of, and were not my neighbour *Howard* a *Quaker*, that pretends so much to plain dealing, *I* should take this for very fowl dealing, to put forth in print such a charge against a whole Congregation of People to reproach them, and mention no person or particular thing amongst us, that the accused if guilty might be known, or if innocent might defend themselves; but this being the measure the *Quaker* usually meets to him that opposes him. *I* shall place this for some of his plain dealing.

But to follow him a little further in his own Track, on page 8 11 and 15 *I* find him very angry because we bring forth a thing of so long a standing, Calling us Wolves in Sheeps cloathing, and that the Ravening nature is standing in us, which can look 9, or 10. years Back (saith he) to smite with the fist of wickedness, and to Persecute an innocent people, and with many more such evil terms he upbraids us, and here *I* may answer him with his own argument. Are the Baptists Ravenous, &c. for looking 10 years back, and is not *Luke Howard* by his own rule and Glasse, much more ravenous, who Ranges above twenty, yea, neare thirty years back, to rake up matter from his own Companion to reproach us with, and to smite us with the fist of falshood; if *Luke* make another Glasse, *I* advise him to look in it and see himself before he send it out to others. And now *I* shall collect a few more of those many accusations, with which his book is stuffe, pag. the 10 he calls us blasphemers against the light of Jesus which they declare, calling it naturall, & the *Quakers* dark light, with many more blasphemous words, as the Jews did of old, hereupon he brands us with
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odious terms of men-slayers and murderers, and that the body of death is standing in us; where the murderer lives, and where the Serpent's life is, whose wisdom is earthly, sensual and Devilish, that bites at their heels, and accuses us with things of many years standing, and then as if he had forgot his own story of 28 years standing, he tells us page the 15. that if we had not been drunk with the Whores Cupp of abomination, and envious holyness, getting words to talk, and professing in the ravenous nature, we would not fetch such old matter against Quakers of ten years standing and print it, &c. To which upon the whole I answer, with that Scripture Rom. 2. 3. *Thinkest thou this, O man that Judgest them and doest the same things, that thou shalt escape the judgment, thine own mouth condemns thee and not I, yea, thy wicked own lipps testifie against thee* Job 13. 6. for if the Baptists be such wicked persons as Luke pretends, for reporting a truth of 10, years dat (which Luke in his conscience knows it so) Is not Luke then by the same rule much worse, in fetching up a far older story, and that falls on two, as appears by his own glasse.

Again, if Luke had proved by some convincing arguments, that the Quakers Light is Christ, and then made it appear that the Baptists had blasphemed, in denying that men are redeemed and justified by that light within themselves, and not rather by faith in the death, resurrection and Assention of Christ without us, for us, which is the chief point in controversie between us, and spared his bad language, this might have taken some impressiion upon a judicious Reader. But it seems that Luke finds, that to Callumnize his opposer is the easiest way of answering, and 'tis like, himself is best furnisht with such Arguments.

Again, to shew the heat of his Anger against the Truth, and to render us vile and odious, he tells the World, That we make those which we dip more foul in heart, and twofold more the Child of the Devil then they were before page 4. and 8. And then, as if he had given us a mortal wound, he exalts himself and his party as high as Heaven (in his own conceit) telling the world that they viz. the Quakers do worship God in spirit and truth, which the devil and all they that do his works of envie are out of, pag. 12. And then to shew himself to be no boasting Pharisee, he tells me, That I do Capernaum-like exalt my self, and that for no other cause that I see, but my saying, that if the Quakers denied that they owned Charles Bailly they would render themselves false persons.

To all this I reply, that if *Luke Howard* were as able to prove, as he is apt to accuse, he would be an able Quaker: But failing in his proofs, he appears more like a Scold then a sober Christian, whereas now if he had made it appear in some particular person or persons, who after Baptism in water (according to the Command and Example of Christ, had become twofold more the Childe or Children of Hell then before: He had made his Glass a great deal clearer to any Judicious Reader: But it may be he, supposing himself guided by an un-erring light, he counts his Say-so is proof sufficient to condemn all his opposers.

And then to beguile his credulous Reader into a Fools Paradise, he tells him, *The Quakers worship God in spirit and truth, which the devil and all that do his works of Envy are out of.*

Reply. These are great swelling words of vanity, but when *Luke* has proved the Quakers are so free from the Devil and his Works, and do worship God in spirit and truth (by comparing the Scriptures and their Practice together, it shall then be part of my Creed too, to believe they are such, but not before.

Now after all this with many more clamorous accusations (as may be seen in his Looking-Glass against the Baptists, he concludes his fallacious Narrative with a boast, page 11. *Our Rock is not like yours, our Enemies themselves being Judges,* saith he. And then (*Oh ye fools*) so soon as ye have liberty to meet, where you were afraid to meet before for fear of a man, and ye crept into corners, &c.

Reply. The Boaster builds upon the Sand, and this his accusation is as sandy as his foundation: for I appeal to all the judicious inhabitants in Dover, who are Virtueless in this case, who know that whilst the Quakers meet without any interruption, we were interrupted for several months together, almost every Lords day, at our public Meeting-place, and there we continued till our Meeting-House was defaced, the doors barrd and lockt up: After that, we met elsewhere in Town constantly; And truly, I cannot but admire, that the Quaker should have the face to publish such a falsehood in Print, in which the Magistrates and People of the Town, and his own Conscience too (if not feared) will all bear witness against him, and on our part in this matter: but this is just like the rest of his Glass.

F I N I S.